

M - 1155
Group 17
March 10th, 1967
FRIDAY
Harmonium music

Must Remain in
Transcription Room

You know, I always talk about cooperation. Work by itself, when you do it for yourself, you will never get far enough. Not only that you're limited in your own manifestations--there's too much work to be done. You're fighting against tremendous difficulties. You don't know the difficulties really until you start. And then you will find out that day after day there seems to be more and more. And you will get discouraged. You have to have help, help from others, help from God sometimes, help from yourself, what is within you, if you can uncover it sufficiently and if you can bring it to the foreground so that it can have a voice. But such moments sometimes are very sensitive, and they are dependent on the conditions. And when the conditions are not entirely right, you won't hear anything. And the simplest way is that one is interested in each other. It costs so little. Still if you don't live with each other at all, you won't know really what they think. They don't know about you, what you think. And why shouldn't you? The world of your own, of yourself you ought to be through with by this time. You ought to know what is available. You ought to know what you have experienced. You know yourself well enough. You know that even if you are a little young still, that potentially it's going to be the same as it always has been. Only you will actualize by an extrapolation the continuation of that what you are. And it's already written up like the lines in your hand are written up. They're there already for many, many years to come. This is the way it is going to be, and you must not make a mistake about it. Because if you just let it go, it's going that way. And if you're clever, you will know what your type is, what you could expect; and not expect different things

from what actually you might say is in the cards, or what is in your hand, or what is in your horoscope, in your chart. What is there, unconsciously, living on earth, being affected by earth, the way you are? You must know already a picture. You must be able to see yourself, how you will be as an old man, or at least 40, 50, 60 years old. What will you be if you continue now to see in the way in which you are at the present time, where that line is going to end; and what characteristics are going to stay? Because they will not be destroyed so easily. They are inherent; they are indelibly connected with you. These of course are your limitations. You also must know within the limitations, there is a possibility of understanding them better because there is a limited quantity of them. Find out for yourself first what you really can expect. With all the aspirations and idealism that you have, what can you expect? What have you learned so far? In what respect do you know that you are lazy, uninterested, not communicative, not entering into the thoughts or feelings of others, not wanting to find out really how they are or how they live? That perhaps you know if you did know, maybe sometime your feeling will make you do things that you really don't want to do. You might want to help them and you stay away from them because you are a little afraid that it might cost you too much. What will it cost you to inquire, as a task for instance, of 10 people, different people each day, to phone them and ask them, "How are you?" Probably they will tell you some time that they don't want to be bothered. Don't worry. You ask the question for your own sake--to include in your world something that is a little different. We don't do it enough. And for that reason we don't live together; we forget. Something happens to someone. Does it make you realize that it might have happened to you? Someone almost gets killed/ someone has an accident; someone has a birthday. We're having many

birthdays in March, in Aries. They are coming up, as it were. What are you planning? Like an outsider, just let it pass by? Are you doing something about it? Do you consider them? A birthday. A new year for them, full of possibilities, opportunities, for them and for you.

We're going on a little trip. Have you planned, not your particular little trip, the purpose of going together, the purpose of seeing each other, to find out who is where, and what are they doing? In what car, with whom? Will they get on each others' nerves? Where will you be? Will you think during the day, what's going to be that evening, for instance, if we camp? Will we be too cold? What can you do? Are there flowers? Do you help to prepare? Do you think about the others, not your own little body. That will take care of itself, you know. You are smug enough. But to consider other people as your friends or as those who will work with you and who at times probably can tell you to wake up. And particularly when you ask them to help you because you mean it. And you know you're asleep and you want something. You don't want to be asleep. Someone else can help you. Why don't you ask? Why don't you have 10 names on your lips every once in a while--on a little sheet of paper that you take out. You remember a group; you sit next to each other. You listen to the same thing. You get the same kind of ideas about work and the necessity for yourself to work. And you ask perhaps emotionally, a little undone, or at least you have been stirred up. And then is someone else in the same kind of a condition? And do you accordingly at such a time make an attempt to find out is your world going to be a little larger after a meeting because other people also exist? And they happen to exist with you. And you have been brought in contact with them for some reason or other--surely not your doing. But just the same, it happens.

How can one undo what all the time is in one's way--all the time

the selfishness and that what you expect and doesn't come off? And that what you ought to adjust yourself to, you cannot do it because you are that way crystallized. And can someone else when you intentionally go and see them, knowing that it's not going to be so easy, but that you have to create an opportunity so that you can wake up, somehow or other that you are reminded? This is what other people can do: your friends, your enemies, your acquaintances, those people that you can work a little bit with. Sometimes even you have lunch with, or you bring a cup of coffee, or you buy flowers for them. Get out of yourself. Enlarge in that what is your world other people and become more flexible, because you're not--nobody is, you know. It's not that I'm saying that it is something special that belongs to you. No one is. All of us are exactly the same. But for those who try to be a little bit more conscious, they have that kind of a task of melting themselves up first, to apply enough heat in the form of your feeling, emotion, to heat yourself up, to melt yourself, to become more liquid. And then let it crystallize out in a form that you know that is your own creation, not something that happened to be mechanically the way you are. But something that is a work of art for you, the crystallization of that what is your life, is the manifestation that you wish it to be, with that whatever is your equipment, and whatever you can create and make for that particular kind of purpose.

You know, children, we don't live enough. You don't live deeply enough. You live on the surface and you're so easily disturbed because of it. There are not enough roots. The root system sometimes it depends a little on your type. It is like one, like a carrot going straight down into the earth. And sometimes it's like moss that spreads on the surface and holds on to that because of its many different kinds of fibers. And between that there are different systems of roots. This is your type. And this is what you will allow to grow on the surface

of your life and what will feed manifestations which are not necessarily all the time so superficial. But that something is you, inherent in you, essentially in you, sometimes even Godlike in you, sometimes conscientious, sometimes like your magnetic center, wishing to express itself in some form because it cries out to be able to be free, to be let loose, to give you a tonality, a tone, a chord, music of yourself. To be that way and not to hang on all the time to the goddamnest nonsense in which you fall even if you don't wish it. You do because you don't oppose it.

Work for that, work for that to eliminate the kind of things that are not entirely right and you know they are not right. Don't hang on to them. Be flexible. Don't crystallize too soon. There's a long life to be lived still. Live it to its fullest extent without forgetting your obligations in ordinary life. Don't just leave, you know, like the ISBers sometimes tell you. Eat it. Stay with it. Work with it. Do what you can with it. Extract from it what you can. Exhaust it. Exhaust yourself. Get out of breath by living in life and extracting from it whatever there is, whatever the nuggets of gold are. So that you can understand what is the meaning of it. And then with that you continue to build for yourself and for others. I've said it many times, a beautiful palace. Simple but beautiful. But it has to have space. It has to have simple lines. It has to be connected, strongly connected--belts and nuts maybe. Not something that is easily destroyed. Not something that when it is subject to wind or rain or snow or sleet will be gone within a year. Build for the future your house. And allow the guests to come in. And if you possibly can, give each one of them a pass-key that they even can come in without you knowing. All of a sudden they appear. There you are, working. You don't hear them. They come in softly. They have taken off their shoes because they know it is sacred soil, because it's your home. And they come and they approach

you. You don't know it from the back. You don't hear them until a certain moment. And then they say, "Where are you?" And you turn around without being disturbed, and you say, "Here I am."

If you can think about it and work that way--small moments of the time of the day. Not continuous. It would exhaust you too much, because you don't know how it is and how much energy will be needed in the beginning. Later on it probably will be better because there is already a level of support. You don't have to do two things, that is, you don't have to build and maintain. After some time all you have to do is to maintain. The building at a certain time is over, and then life begins. Because there you are on that level of being. Work for that if you can.

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You must understand that the concepts of work will constantly change. You have an idea about observation. You also think that you know a little bit about impartiality and simultaneity. You know a little bit about centers. Gradually you will be looking for so-called results, like separation of centers or centers functioning independently of each other. You will also start to look for "I." You will also try to put as many concepts in words as you possibly can in order for yourself to clarify it. And the concepts of how you describe it will change. Because you will add, if you work, more and more to certain knowledge and data you collected about yourself. When you try to wake up, you use such data. You use them up; you use them for the purpose of acquiring understanding. You will acquire being, a little higher, a little different, perhaps a little bit more subtle, perhaps not as much bound. You will have experiences of that. You will know at times when you walk in light. You also will know that it is sometimes extremely difficult to put things in a word. And sometimes you have even

fear that if you try to formulate it, that you might do harm.

Ultimately that what is, is, and need not be expressed. The concepts of work will gradually change, although it is still possible to describe whatever happens and whatever happens in a certain sequence. And that gradually the ABC becomes ABC mixed with each other, connected, happening at the same time instead of in succession. Also that that what is at the present time struggling to be free from each other, like the centers, that there might be this "I" which starts to connect them again. That you will have experiences of unity, certain entity, certain fusion, a certain wholeness, a certain healthy state, both of your physical and of your psychological manifestations, or the appearance, or the concepts inherent in psychology. All of that at the time when you have an understanding, when you have an experience of being awake, and if you will be able to maintain it for a little while, you will see that you don't want to define it any more. And that you are afraid when you want to define it, and you put it in words, that you break it down. And that you take out of the unity again the component parts in order to explain it to your mind.

This is what one does. One wants to explain things for one's ordinary personality. You want to bring everything down to the level of where you live now. You even want to take the higher level of being which you might experience at times--you want to bring it down so that you say you will understand it better. The same way as you bring the image of God down to a man, and you call him holy. The development is just the other way. It is never to bring anything down; it is to take everything up. And then let it be for whatever it is, and without any desire further to formulate or describe it. You have to get rid of your mind and your feelings the way they are now operating whenever it has to do with the development of "I." And the concept of being awake changes. And it is not this insistence and focussing and concern-

tration on wanting to be aware or waking up. One simply is, and at such a time whenever you need it, you can be awake. Without any description, without so-called saying to yourself, "Now, I make an attempt." You have to go through this. It might take a long time before you get to the level of being as an experience in which that, and on which that level there is no further formulation necessary because it is there. And it is there all the time. It would be there eternally. You would understand it if you knew what Eternity was. And even when you try to describe Eternity, it isn't any more. Whenever you describe Work, it isn't. Whenever you say, "I observe," you don't. Whenever there is anything that has to do with impartiality, you remain partial.

How to describe this desire on our own part to have to describe it, or to be only at home when it is in the terminology with which we are familiar on earth? How to live in accordance with that what is a higher level of being of existence? And we know so little of what it is. You can begin by saying that everything you're doing now should not be. Because if we define objectivity as something that is non-subjective, then everything that is subjective should of course in the light of objectivity go. Sometimes you have such moments. You know it. You know you experience it sometimes that you are complete. And at that time you also know that there are no component parts. It is an entity; it is a being. And then you also know that in experiencing that, you don't have to define it. And you even want to be terribly careful that you just let it, and that is it, you might say, so tender, or so sacred, or so delicate that even a breath of air might affect it and break it.

How does one work in such a case? Do not attempt ever to define it. Simply accept it as an experience which for yourself is probably of the highest value you have ever experienced. And let it go at that.

Don't think it is necessary to put it in some words or terminology. It is not necessary even to communicate it. Because on that level of that kind of experience, communication is also. It is not dependent on words. It is a very strange kind of an existence. We learn a little bit with feelings, of course, with intuition. It is the road towards it. It is only a beginning. Intuition of course is lovely and beautiful. And also whenever there is any feeling, you don't want to describe it. But sometimes there is not enough for you because it doesn't last. This what I'm talking about has to last because it has the permanent quality of always being there. And you will know it is there whenever you call on it and then you wake, you are awake. You don't have to make it any more.

This concept, that I exists, that life exists, that magnetic center never dies, that moment can be experienced, that there are clouds in front of I, that it is there whenever you wish really with the totality of yourself. "I" is a unit which at the present time circles around you as the earth circles around the sun. As long as it is a little bit subjective, your body, your earth remains the center of that little bit of universe, even if you have created it. It cannot be helped. In the beginning one thought it was always that way, because we naturally are self-centered. And it will have to change because the sun is really the fundamental central core of us. And that what is with us, I should become the center of our existence. And it is necessary to shift your attention from the earth where you now live with your body, so that what is "I" which you have created as a possible objective something. But also that you endow it with that kind of an attraction that it keeps you circling around this "I." And that constantly this "I" is affecting you because it has to give you the motion of yourself in your solar system, which then you can call heliocentric.

This, I say, is the difficulty because in that system there are no words, no thoughts, not even feelings. There is only Being. And when one says this, even that saying, and defining it, detracts from it. That what exists need not have a form. The communication is ethereal. It is a being which exists by its existence only. It can exist by a word in the beginning. In the beginning was the Word. Then it exists by means of breathing air. Then it exists by means of an impression. Then it exists by means of silence. It is not the end, because it will return. But one has to go through these moments of silence with oneself; to wish not to talk, not to formulate. To wish not to manifest. To wish to be completely relaxed in all three centers. To wish to be completely alone, and not to bother about other people. To be free entirely of what anyone else may think or say, or even do to you. Let it be. And at such time when you are, you have a realization of an existence which of course you never have dreamt about.

It is strange that you have to start dreaming in that sense, hoping for consciousness. This is the hope of consciousness. This is what you wish. This is what you will have to love, which will give you in return a reality on which you can stand and from where you will be able then to direct all the manifestations of life.

It's good every once in a while to be quite serious, really serious. And at such a time all life that you know has fallen away, and as if then, because of such emptiness you will be filled with understanding, with consciousness, with conscience, with a Will so that you could become a Being. And the only solution is work, not talk. Just do.

Have a good week-end.